
Papers on Inter-Racial Problems Communicated to the Universal Races Congress, Held at the University of London, July 26-29, 1911 by G. Spiller; Record of the Proceedings of the First Universal Races Congress, Held at the University of London, July 26-29, 1911

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NOTES AND REVIEWS

Papers on Inter-Racial Problems Communicated to the Universal Races Congress, held at the University of London, July 26-29, 1911. Edited, for the Congress Executive, by G. SPILLER, Honorable Organizer of the Congress. Published for the World Peace Foundation: Ginn and Company, Boston. London: P. S. King and Son, 1911. Pp. xvi, 485.

Record of the Proceedings of the First Universal Races Congress, held at The University of London, July 26-29, 1911. Published for the Executive Council. London: P. S. King and Son, 1911. Pp. 80.

The *Record of Proceedings* and the *Papers on Inter-Racial Problems* indicate that The First Universal Races Congress was unique in more than one way, as the long list of countries, universities, organizations, etc., represented would of itself prove, to say nothing of the actual participants. The fifty-seven papers printed in the volume under review were read by individuals belonging to the following races, nationalities, etc.: African (several varieties) American (red, white, black), Arabian, Austrian, Belgian, Brazilian, Chinese, Dutch, Egyptian, English, French, German, Haitian, Hindu, Hungarian, Italian, Japanese, Jewish, Norwegian, Persian, Polish, Russian, Scotch, Turkish, Welsh. Their length varies from two to sixteen pages; their subjects from a pious letter of greeting from Abdul Baha Abbas, the head of the Bahai movement in Persia, to a discussion by Professor L. W. Lyde of "the climatic control of skin-color." In the discussions, which took place after some of the papers, other nationalities and races, not represented by the former, took part,—Armenian, Filipino, Finnish, Greek, Liberian, Lithuanian, Maori, Ruthenian. The academic world and the economic and administrative side of affairs seem to have been rather over-represented, while the anthropological experts of high rank were rather few in number (Dr. Franz Boas, from the United States; Prof. F. von Luschan, from Germany; Prof. G. Sergi, from Italy)—in the discussions Prof. A. C. Haddon, of England, and Prof. J. Ranke, of Germany, took part. Although a book of great value, and one that should be in every library, pub-

lic and private, *Inter-Racial Problems* suffer somewhat from this probably quite unavoidable cause. It would have been well if some distinctly new and significant contribution to the science of man, or to the study of the relationships of men with men, could have been presented to the Congress. Even the paper of Dr. Boas on "The Instability of Human Types" (pp. 99-103) hardly reaches this ideal, and his views as to the skull-changes of the descendants of European immigrants in their new American environment are still running the gauntlet of the fiercest criticism. Professor von Luschan's interesting paper on the "Anthropological View of Race" (pp. 13-24) was decidedly marred by his needless and inexplicable encomium of war,—the inappropriateness of such remarks was recognized by the editor, who induced Dr. von Luschan to let him state in a footnote that he regards the desire for a war between Germany and England as "insane or dastardly." The paper of Dr. J. B. de Lacerda on "The *Métis*, or Half-Breeds of Brazil" (pp. 377-382) would have gained by incorporating some of the very definite examples of distinguished *métis* given, e.g., by A. P. Moreira in his article "Zur Kennzeichnung der Farbigen Brasilienens," published in *Globus* (vol. 93, pp. 75-78) for 1909. If a second edition is contemplated, the Bibliography, occupying pages 463-487, ought to be improved here and there, both as to method of classification and as to works included, or rejected—the American Indians suffer most in this respect, perhaps,—the brief list on page 469, e.g., has a number of misprints of a rather serious nature; and how Surinam came to be included under Asia (p. 471) with a single reference to Prince Bonaparte (so old as 1884) is difficult to understand.

The eight sessions of the Congress were devoted to the following topics: Fundamental considerations (anthropological problems), General problems of the conditions of progress (race, miscegenation, position of women, etc.), Special problems of the conditions of progress (reports from various countries, Oriental especially), Special problems in inter-racial economics and peaceful contact between civilizations, The modern conscience and racial questions (general problems), The modern conscience and racial problems (the Negro, the American Indian, etc.), Positive suggestions for promoting inter-racial friendliness (two sessions). It is interesting to note some of the things said at the Congress by individuals who did not belong to the white race. Mrs. Lim Boon Keng, a Chinese woman, said (*Proceedings*, p. 30) that "harmony and concord among races could come only by the co-operation of women; when

women spoke in earnest, men obeyed;" Ex-President Légitime (p. 184) is confident that "Vaudouism, with its drums, its bells, its howling dervishes, its sorcerers and wizards, will disappear from Haiti, just as paganism and druidism disappeared from Europe;" Mr. Inui, of Japan, told (*Proceedings*, p. 40) of the difficulty he met in finding out why European ladies wore veils as an illustration of the way in which false impressions became current; Mr. J. Tengo Jabavu pointed out (p. 339) how much tearing down and how little building up the missionaries and other white men have sometimes done among the African Bantu,—the natives were once temperate in the use of their own beer of little alcoholic strength (prohibited entirely to the young men and the women-folk) but stronger drink came to them through the European; Rev. Mojola Agbebi (p. 341) tells how African peoples naturally look with apprehension on a race in whose wake follow plague, syphilis, cholera and other terrible and strange diseases and epidemics, and declares that the Mohammedan Negroes at least are no "big children," no mere "child-race," as so many white men think; Rev. H. Parata, a Maori of New Zealand, spoke (*Proceedings*, p. 65) as representing a race that "had never been patronized by white people"—here the whites "met a race that were certainly their equals, if not their superiors." Some of the suggestions made by members of the white race for the improvement of other races and the perfection of inter-racial conditions were these: The organizations of a World's Humanity League rather than an Aborigines Protection Society and the establishment of exchange-professors between the Orient and the Occident, by Principal Seal, of Cooch Behar College (p. 13); the extension of work like that of the Batak Institute at Leyden, by Prof. A. W. Nieuwenhuis (p. 359); the abandonment of the fallacy of the claim of western civilization to a monopoly of the capacity of self-government based on an indivisible inter-relation between European descent, Christianity, and the so-called white color, by Sir Charles Bruce, (p. 292); the compilation of a text-book on inter-racial relations for use in all the schools of the world and the institution of chairs of Comparative Ethnography, by Dr. J. B. Lacerda (*Proceedings*, p. 11). Of the proposal of Professor Tönnies (p. 242) to revive Latin, "in a new form," as a universal language, little need be said, for the adoption of Chinese by the rest of mankind, who do not now speak it, would be a more defensible procedure. Dr. Zamenhof's appeal for the adoption of Esperanto (p. 432) will also fall upon deaf ears, for inter-

nationalism and interracialism will demand something more than this limping competitor of modern English.

Among the more interesting and valuable papers may be mentioned, besides those already referred to, the following: "The Problem of Race Equality" (G. Spiller); "Language as a Consolidating and Separating Influence" (D. S. Margoliouth), "Differences in Customs and Morals, and their Resistance to Rapid Change" (G. Sergi), "On the Permanence of Racial Mental Differences" (C. S. Myers), "The Intellectual Standing of Different Races and their Respective Opportunities for Culture" (J. Gray), "East and West India" (G. K. Gokhale), "The Rôle of Russia in the Mutual Approach of the West and the East" (A. Yastchenko), "The Jewish Race" (I. Zangwill), "The Modern Conscience in Relation to the Treatment of Dependent Peoples and Communities" (Sir C. Bruce), "The Influence of Missions" (Rev. A. Caldecott), "The World-Position of the Negro and Negroid" (Sir H. H. Johnston), "The Negro Race in the United States of America" (W. E. B. DuBois), "The North American Indian" (C. A. Eastman), "Ethical Teaching in Schools with Regard to Races" (J. S. Mackenzie), etc. From all the communications to the Congress one catches the same note of departure from the old views as to the "higher" and "lower" races, "the white man's duty" and all that sort of thing; the presence of a new anthropology and a new humanism is everywhere perceptible. Here, ethnologist, historian, economist, sociologist, statesman, missionary, all recognize the unity of mankind and look forward to the great future, when wars and the spoliation of the weaker peoples by the stronger shall be no more; when China, Japan, India and Negro Africa will be as free to contribute to the world's progress and development as once were ancient Greece and Rome; when the dream of a white man's world shall fade away unregretted into the limbo of things men willingly have let die, and the real evolution of man begin with the consenting co-operating and the stimulating genius of all the races of man. Toward that end the First Universal Races Congress will have done much.

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